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THE HISTORY OF EARLY EDUCATION.

III. THE ARYAN OR INDO-EUROPEAN RACES.

“It was not only,” says Düncker, (Vol. IV.) “in the lower valley of the Nile, on the banks of the Euphrates and Tigris, and along the coast and on the heights of Syria, that independent forms of intellectual and civic life grew up in the ancient world.” By the side of the early civilizations of Egypt and the Semitic races, we find forms of culture developed among races very different in their nature and temperament. The Medo-Persian civilization is much later than the Egyptian or the Semitic, but the branch of the Aryan race which crossed into India may claim an antiquity for civilized forms of life second only to that of Egypt and China.

I consider that the leading characteristic both of the Egyptian and Semitic national religions was their externality. In some of the highest utterances of Egypt we find spiritual insight, and, doubtless, in many meditations of the higher priesthood which have not been preserved we should have found that they occupied common ground with the seers of all ages. The Semitic family have through Hebrew prophets and hymn-writers admitted all who choose to follow them within the veil. Notwithstanding, it is true that the recognized religion of both these races was an external and superstitious system. The spirituality of religion was lost in ceremonial, and the ethics of the moral code was lost in external observances. All externality is superstition, it matters not what form it takes. Even in its very highest form it is, in truth, but an elevated and beautified fetichism. With superstition comes fear, and the awe of arbitrary unseen powers produces slavish minds. In like manner in their political relations both Egyptian and Semite were slaves rather than subjects. Onward development was impossible save by the introduction of a new principle—that of spiritual liberty which, wherever it exists, moulds political forms and social relations. Christ alone can make nations free. It is the living unity of the religious idea with moral ideas which alone lifts religion out of the category of superstition.

When we pass from the Egyptian and Semitic territories to the home of the Aryan races we feel like travellers ascending from mo-

notonous plains to a cool and invigorating table-land. The region south of the Caspian which is still, spite of recent scepticism, regarded as the original seat of the Aryan or Indo-European race, sent its Persian and Hindu emigrants to the south-east and successive waves of Kelt, Slave, Teuton and Hellene to the north and west.

It is a striking fact that the spirit of this vigorous race could not sustain itself on the plains of India. The Hindus succumbed to the influences of nature which were too great and overwhelming to admit of the free growth of the personality of man. These influences developed characteristics in the Hindus akin to much that we find in the Egyptian and Semite, and accordingly we shall speak of them before we ascend to the clearer atmosphere of the Persian hills, where, it is pleasing to think, the true Aryan spirit which we inherit first manifested itself.

INDIA AND THE HINDUS.

It is apparent enough from the preceding chapters on educational history that it is quite impossible to give anything approaching to a correct view of what constitutes the education of a people, without first putting before the reader an outline of the people's civilization. And civilization resolves itself into the religious and moral conceptions of nations and their political, or at least social, organization. At the same time to treat of the characteristics of a nation's life and civilization in detail is to forget the precise object of the educational historian, and even to obscure it. Such a brief account of a people and their special activities as is essential to the understanding of the education which tradition and environment unconsciously gave to all the members of it is sufficient. This must always be followed by a statement of the means the State, more or less consciously, took to bring up their children to maintain and perpetuate the national life, if any record of this remain.

When we approach the education of a country like ancient India, or rather that portion of it which was Hindu, we are at once met by the great and all-influencing social fact of Caste. Of this we may be certain, as I have before pointed out more than once, that, wherever in ancient times there was a distinct sacerdotal order or caste, the higher education of the country is practically the education of that caste. Even in Europe this was the case up to the 12th century. With the rise of the

universities rose the differentiation of the professions ; and it was by destroying sacerdotalism that Protestantism gained the kingdom of knowledge and culture for the people as a whole. All are priests, all are equal in the sight of God : this was the new, or rather the revived, doctrine. In Egypt the priestly order, and in India the priestly caste included what in modern times we call the faculties of Law and Medicine, nay even sometimes also the departments of Architecture and Music. It thus comprehended all the learning of the time. In so far as instruction outside this circle is met with, it was in those countries of a very slight and perfunctory character, and aimed chiefly at putting in the hands of a limited portion of the people the necessary mercantile arts of reading and writing and elementary arithmetic. All else is the education of apprenticeship to arts, an education in itself, however, of no mean character, although not aiming at the education of mind as mind.

The idea of the education of the man and not of the technicalist first arose definitely with the Hellenic races, among whom there was no sacerdotalism. It was lost sight of, however, from the end of the third century till the fifteenth, crushed out by the sacerdotal and monastic ideas. The education of the man, as opposed to the education of the technicalist is what we mean by a "liberal" education. Even in China, the education is not liberal. The idea of culture is not imbedded in the system ; the aim is practical and technical, the selection of men for the profession of administrator, the qualification being substantially a mastery of the old teachings [scriptures and history] and customs of China. In these days there is a disposition throughout the civilized world of Europe and America to return to what are essentially barbarous conceptions and to educate chiefly with a view to technical results. All arts and professions will suffer from this tendency, if it gains the upper hand. We must aim at producing the most capable men, if in the struggle for national existence we are to hold our own. Pericles [according to Thucydides] saw this clearly. Indeed we may regard Pericles' oration as an educational treatise of great value for statesmen.

The earliest civilization of India may be embraced within 2000 to 1400 B. C., the period of plastic traditions and of the Vedic hymns, which contained the earliest religious and philosophic teach-

ing of the nation. The precise date of the earliest Vedic hymns it is impossible to fix with certainty, but we cannot put them later than 1200 B. C. The second Epoch, when these hymns were gathered up, compiled, and extended comes down certainly to the time of Buddha, if not further. During this period the Caste system arose. Although Buddha was born in the 6th century B. C., the settlement of the Buddhist scripture was not accomplished till 242 B. C., when the true Buddhist period may be said to begin.

The Sankya philosophy of which the leader was Kapila, and which was rationalistic and agnostic, is assigned to the eighth or seventh century B. C. It freely criticised the whole Brahmanical system and laid the foundation of a theory of knowledge. Gautama Buddha, founder of Buddhism, lived as I have said, in the sixth century B. C. The strictly Buddhist 'period' runs from 242 B. C., to 500 A. D., when the Brahmanical religion again gained ascendancy. Then we have the Mahommedan conquest in 1194. The Code of Manu, in its present form, cannot be put earlier than the 5th century B. C., (Williams); but we must remember that the traditional knowledge which it contains is of much earlier date and handed down orally.

The Rig-Veda (knowledge of thanksgiving) is a collection of poems in ten books, hymns and invocations which had descended in priestly families and had been the growth of centuries. From early Vedic times—I suppose we may say from 2,000 years before Christ, there was a tradition of learning and religion which we may call the tradition of the priesthood, just as there was a tradition in every other occupation. These things of course, along with law and custom, gave education to every young citizen everywhere; but we do not know at what time and in what circumstances educational institutions were organized for the priesthood nor to what *extent* they were taken advantage of by the people. The most recent book, written too by a Hindu, is vague and unsatisfactory and as deficient in true imagination as in dates, like most of oriental products. (Dutt's *Civilization of Ancient India*.)

It would appear, however, that prior to 1,000 B. C., or about that date, the courts of the more enlightened kings were the centres of such learning as existed. Priests were of course in attendance at the palaces of the various ruling princes, and in connection with them there grew up what might be called schools. Megasthenes, who lived in India three centuries B. C., and indeed all

the Greeks speak of the Brahmanic Priests as the caste of philosophers. There also arose Brahmanic settlements called Parishads, which approximate closely to a collegiate institution of learning. These Parishads were in later times understood to consist of twenty-one Brahmans well-versed in philosophy, theology, and law ; but in their beginnings and about the date we are now speaking of, three able Brahmans in a village learned in the Vedas and competent to maintain the sacrificial fire constituted a Parishad (Dutt : 1.249.) To these centres, men who wished to devote their lives to learning and who belonged to the caste might go, and receive instruction in the Vedas and in such law and astronomy and philosophy as was current.

Private schools also, it would appear, arose, conducted by scholarly men at their own venture and to these many boys were sent for training, giving personal and menial service in return for instruction. And these boys did not necessarily belong to the Brahmanical caste.

When the Caste system arose (1,400 to 1,000 B. C.) it largely determined the area as well as the character of the education. By Caste we mean that the natural divisions of the people were authoritatively fixed and made hereditary. These divisions were into priests, including wise men and legislators ; warriors, including executive administration ; merchants, including all industrial members of the community who employed labor ; and laborers. One of the Hindu legends is that the supreme caste of Brahmans proceeded out of the mouth of Brahma—the warrior and executive caste, Kshatryas or Chuttrees, out of the arms—the mercantile, Vaisyas or Bais, from the thigh, and the servile class or Sudras from the foot. Besides these, there is a still lower class, if not caste, called Pariah in Southern India, and Chandalas in other districts. The Sudras and the other lowest caste are understood to have been the aboriginal inhabitants of India, prior to the Aryan Hindu invasion and conquest.

Mixture of Castes was not absolutely forbidden ; but it entailed and still entails disadvantages—especially on the children. The strict system of Caste has, except in the case of the Brahmans, gradually been now much broken up, and Castes within Castes are formed, which indeed are little more than associations. And indeed, it would appear that the Caste organization was never so iron as has been sometimes represented, although the Brahmans

naturally did all they could to perpetuate it. The humblest member of the lowest caste might attain to union with Brahma, and this fact must have largely influenced the way in which the castes regarded each other. The following verses from the great Sanskrit Epic the Maha-Bharata are in this relation interesting: They are, however, the expression of the post-Buddhistic reformed Brahmanism.

THE PATH OF SALVATION.*

A spirit (Yaksha) asks :

What is it makes a Brahman ? Birth,
Deep study, sacred lore, or worth ?

King Yudhishthira answers :

Nor study, sacred lore, nor birth
The Brahman makes ; 'tis only worth.

All men—a Brahman most of all—
Should virtue guard with care and pains.
Who virtue rescues, all retains ;
But all is gone with virtue's fall.

The men in books who take delight,
Frequenters all of learning's schools,
Are nothing more than zealous fools ;
The learn's are those who act aright.

More vile than one of Sudra race
That Brahman deem, whose learned store
Embraces all the Vedic lore,
If evil deeds his life disgrace.

That man deserves the Brahman's name,
Who offerings throws on Agni's flame,
And knows his senses how to tame.

But a caste system, however it may be modified by a common humanitarian religious sentiment, necessarily restricts the area of education.

Passing from this to the substance or material of education among the ancient Hindus, we have now, as always, to ask the question, what was the Hindu philosophy of life ? This determines the education of a people, except in so far as it is industrial education. Now it is difficult to generalize the philosophic and religious idea of a nation, without falling into inadequacy, if not

* Translated by Dr. J. Muir.

error ; and it is all the more hazardous to do so, when we have to do with an nation which has speculated on the problems of life for 2,000 or 3,000 years. In the earlier Vedic thought we find characteristics which connect the primitive religion of the Hindus with the Medo-Persian which found finally its highest expression in Zoroastrianism. But the climatic influence of India told on the primitive genius of the people, and as Brahmanism developed, we find in it elements wholly antagonistic to the Zoroastrian individualism and the continual contest between light and darkness, good and evil, which that religion teaches. Philosophy and religion, moreover, have had in India their history and development as well as elsewhere. But after a certain date we find that through the whole there runs one general governing conception. Except in so far as it is agnostic, it is pantheistic and the practical effects of the pantheistic temperament are visible,—for the highest moral aim of the Hindu is not self-sacrifice in the sense of the sacrifice of all to the *duties of this life*, which is the true Christian idea, but it is rather the abnegation of life itself with a view to the absorption of the individual into the “All.” The blessed *personal* immortality of some of the Vedic hymns ceased to be an operative faith. The idea of perfect repose—a repose amounting, to the death of personality, largely influenced daily life. This was the natural outcome of their metaphysical, dreamy and imaginative religious philosophy. Before the All-One, the particular and the individual are in truth of no moment—mere passing shows. Such an idea if rooted into the nature of a people is an effective check to all personal activity, weakens all sense of individual responsibility and what may be called the ambition of virtue. Even the daily duties of life are not done as the act of a free individual seeking thereby the good of others and the growth of himself in virtue. For the idea of fatalism, though it may not find formal expression, necessarily constitutes the under-current of the lives of men whose conceptions of the end of life are such as we have indicated. Wuttke very well says that people of a strong personality pray, “thy Kingdom come;” the Chinese pray, “May thy Kingdom remain;” the Indians, “May that which thou hast created perish;” that is to say—“May all existence be swallowed up in being.” It may be said that this is the Buddhistic conception ; but in truth the most abstract form of Brahmanism which contemplates ab-

sorption in Brahman, has the same essential characteristics as Buddhism. Notwithstanding the interposition of intermediate states (the doctrine of transmigration) and the natural breaking up of pantheism into numerous and popular local divinities, the *ultimate* destiny of the soul must have had a powerful effect on the character of the Hindus.

The following verses sum up fairly well the supreme thought of the genuine Hindu priest-philosopher.

THE PRIEST OF BRAHMAN TO HIS DYING DISCIPLE.

“ Boy ! to fear death which only means
That body and soul, twin life in bonds,
Part and go forth their several ways. ”

“ But I no longer am ; my individual self dissolved. ”

“ That may be so : and yet, if so it be,
What then ? Thy soul goes gladly forth
To mix with God, sole Being—and live in Him,
Yielding its tribute to Universal Mind—
A spirit atom in the Eternal One,—
Serving the more [high destiny !] to swell
The bliss of Being, which alone can be. ”

“ This pleasing body to the grave so grim ? ”

“ Not so. Say rather to the arms, the kindly arms
Of gracious mother earth from whence it sprang,
Who turns it quick into her vital sap
That it may pass into a million forms
And live in all the beauty of this world,
No longer but a part, as now, but interfused,
And dwelling in the life of grass and trees,
Made glorious in the budding flowers of Spring,
Melting into the green of tidal caves,
Rolling in thunder and the ocean storm,
Gracious and tender in the light of eve
And splendid in the rise and set of suns.
For Soul and Body such the rapturous end. ”

In the popular form both of Brañmanism and Buddhism all sorts of corruptions have arisen, it is scarcely necessary to say ; superstitions and idolatries abound.

The ethical virtues of a people whose views are essentially pantheistic are, as might be expected, temperance, peaceableness,

patience, docility, gentleness and resignation. These are accompanied by politeness [which is the natural protection of peaceableness among men], respect for parents and elders and loyalty to the powers above them. Duty, in our commanding sense of that word, and the virtues flowing from a strong personality are not distinctive marks of the Hindu.

The end of the highest education is thus expressed in Manu's Book of Laws:—"To learn and to understand the Vedas, to practise pious mortifications, to acquire divine knowledge of the Law and of Philosophy, to treat with veneration his natural and his spiritual Father [*i. e.*, the Priest]—these are the chief duties by means of which endless felicity is attained." The Laws which were collected and written under the name of Manu were of great antiquity, but their formulation does not date back prior to 600 B. C.

If the above brief statement fairly sums up the Hindu philosophy of life, it will give us the substance and aim of Hindu education. It formed, * and forms, a profound contrast to that in China. "The Chinese," says Wuttke, "educate for practical life, the Indians for the ideal. Those for earth, these for heaven [*i. e.*, either for individual blessedness or absorption.] Those educate their sons for entering the world, these for going out of it. Those educate for citizenship, these for the priesthood [*i. e.*, as the ideal of life.] Those for industrial activity, these for knowledge. Those teach their sons the laws of the state, these teach them the essence of the Godhead. Those lead their sons into the world, these lead them out of the world into themselves. Those teach their children to earn and to enjoy, these to beg and to renunciate."

This is a strong way of stating the case; but it has a large element of truth. But the writer has omitted to note the prominence given to certain kinds of virtue and to social obligations generally in the ancient education of the Hindus and to which I have adverted above. The ethical teaching of the Vedic hymns

* I use the past tense in speaking of India; but except in so far as modified by the British power, native education seems to remain what it was. It has also to be noted that the Mahommedans, who preceded the British in India, have their own schools and colleges.

was as pure as that of the Jewish prophets. Though not enforced by a like definite divine sanction, yet, on the other hand, there was greater inner moral freedom in their system and less of mere externality. In this respect as in his more profound philosophy the Hindu vindicated his Aryan ancestry. This is substantially true spite of the multitude of ceremonial acts which the Brahman ultimately imposed on the people, the reaction against which so powerfully aided the new teaching of Buddha in the sixth century B. C.

The earliest education in India consisted essentially of precepts and moral warnings, conveyed often through fable. Accordingly, it was at every stage essentially ethical. The Religion was ritualistic, that is to say, an education of religious ceremonies.

Having spoken thus generally, let me now indicate the specific education of the Castes so far as known.

1. The Brahmans as guardians of religion, as supporters of the arts and sciences, as counsellors of those who govern, as judges or physicians, were instructed in all the learning of India, of which they were themselves the exclusive conservators.

2. The second caste of Warriors, which also includes the executive power, were exercised in arms from their seventh year upwards.

3. The third or Industrial caste were instructed in trades and the elements of agriculture and of mercantile affairs by their parents or masters. A small proportion of these learned to read and write at venture schools; but at what date writing was brought in to aid the universal reliance on memory does not appear—certainly not, if we believe Megasthenes, till after 300 B. C.

4. The Sudras learned nothing. They did the menial work of the nation.

Special care was always devoted to the higher schools of the Brahmans and the course of instruction extended over a long series of years. These, existing from the earliest times in some form or other, developed in the course of time into important colleges. In the schools at Benares, Frizine, and Nuddeah, instruction was given in grammar, history and mathematics to those who, though not Brahmans, yet belonged to the second and third castes. The Brahmanical caste had in addition, instruction in poetry, history, philosophy, astronomy, the medical art, and law. But the

highest instruction of the Brahmanical caste consisted in the study of the Vedas,* and the commentaries on them, and included also the code of Manu. So much had to be learned by heart that the higher education was an immense strain on the memory.

We may say then *generally*, speaking of ancient and even pre-Mahommedan India that the Brahmanical class alone received the higher or even what we should call "secondary" education. A certain small proportion of the Kshatrya and Vaisya caste obtained some knowledge of grammar, poetry and mathematics. But these two castes, (and even the fourth caste) might all, it would appear, obtain if they desired it and took steps to provide a teacher, more or less instruction in reading, writing and arithmetic, and in those moral and religious duties which are conveyed through the reading books. But education was never a matter of national organization or concern. Megasthenes says (300 B. C.) that writing was not known among the Indians. But this, though incorrect, is yet evidence that it was not in common use and that education must have been oral.

The female sex was excluded from instruction, but in quite the earliest times it was not so. So strong was the prejudice against the education of women that the power to read and write was generally regarded as a reproach; the only exception was in the case of the dancing girls—these latter being the daughters of parents of various castes—who are devoted when young to the service of the temple.†

*Those who desire to read these must perform various ceremonies and wash themselves. It was the custom at the beginning and end of every hour of instruction, to embrace the feet of their instructor, and they had to read with folded hands. Only those, they hold, whose heart and speech are ever pure and attentive can enjoy the full fruit of the study of the Vedas. It was considered a great offence to study the Vedas without the consent of an authorized instructor.

†As servants of the temple and "maidens of the God" they had to cultivate their intelligence;—mothers of households on the contrary their heart only, lest they should be drawn away by intellectual cultivation from domestic duties. The female servants of the temple are instructed in reading, writing, music, dancing and singing. Their duties are to sing the praises of the God they serve and to dance on festive occasions. They were divided into two classes—the better class being confined within the temple and restricted to temple services, the second and lower class being allowed greater freedom and permission to perform at marriage festivities and the great banquets of the Nobility.

Some of the school books are full of fable and contain some excellent educational utterances. Their oldest collection of fables is called the "Pantschatantrum"; but this is not pre-Christian; it dates from the fifth century after Christ, and was translated in the sixth century into Persian under the name of "The friend of knowledge," then from Persian into the Arabic, from the Arabic into the Greek, Turkish, Syrian, Hebrew, Spanish, Italian, English and French and German. In that book we find such utterances as the following; and when we consider that the book is full of fable and allegory, and consider further the style of the following extracts we become alive to the spirit that animates Hindu life and education:

"As the tree shades the man who is about to cut it down, and as the moon shines in the hut even of the lowliest Chandala, so must a man love those who hate him."

"Be humble, for the tender grass bows itself unhurt before the storm, while mighty trees are shattered to pieces by it."

"Virtue, after which man ought to strive, needs a mighty effort, for a cocoa nut falls not through the shaking of a crow."

"A knowledge of arms and learning are both equally very famous; but the first is in an old man folly, the second is worthy of honour at every period of life."

"A man without knowledge is undistinguished, though he possess youth and beauty and high birth. He is like Kihnsae flower—without sweet odour."

"Education is higher than beauty and concealed treasures. It accompanies us on our journey through strange places and gives us inexhaustible strength."

"The wise man must strive to gain knowledge and wealth, as if he were not subject to death, but the duties of religion he must fulfil, as if death were hovering already on his lips."

"Like as figures on a new Vase are not easily washed out, so is it with wisdom which is stamped upon the mind of youth, through the charm of fable."

Such are some of the sentiments on which the Indian youth was reared—all conveyed through a mass of fable and allegory and given by the hands and under the sanction of the sacred order of the Brahmans to the few who sought it. India was a dreamland. The motive in giving instruction at all would seem to have been the teaching of submission and of the ordinary precepts of kindly intercourse. No effort, no ambition, no virile ideal was possible under the Hindu system. All *that*, in so far as it exists now, is an alien importation and truly a sort of masquerading in British clothes that will *never* fit.

The rise of Buddhism, 600 years before Christ, though virtually in its principles destructive of caste, does not seem to have altered the conditions of Indian education. A reformed Brahmanism drove Buddhism out of India.

To sum up, the highest life-aim of the educated Hindu mind was abstraction from the things of this world and philosophic and religious contemplation. This also, I have said, was the highest aim of all education. The foundation of the intellectual life was the sacred Vedic books and the Laws of Manu. Philosophies arose out of these. As regards the masses of the people, a certain small proportion acquired the elements of reading, writing and arithmetic, when writing became common and books could be had ; and through their instructors they were taught moral and religious precepts. Their remaining education and the education of the great mass was, outside the specific technical industries of each, simply the education which the religion, ceremonies, traditions, laws, and above all, the domestic and village life of their country gave them. But through the whole there unquestionably ran a genuine ethical spirit and a spirit of obedience and devotion to powers seen and unseen.

Methods.—As regards Method there is little to be said. Before the introduction of writing, the pupil learned by rote from the recitation of the master, a laborious and prolonged process. And when they had books they were read aloud until they were known by heart, without being necessarily understood. Thus, receiving of tradition from the lips of a master was necessarily the form of all teaching and the attitude of the learner was slavish acceptance. This notion of instruction was characteristic of the Oriental generally, and still is so. The elementary schools [adventure schools] were, like many in ancient Greece and Italy, held in the open air, the pupils sitting round the teachers under trees in front of a house, and in bad weather in a covered shed. In arithmetic, only the merest elements were taught. Writing, with which instruction in reading was closely connected, was first practiced in the sand, then with an iron style on palm leaves ; and finally on plane-tree leaves with a kind of ink. But all this belongs to the period after the birth of Christ. In the school it was a common practice for one child to point out the letters to another. They

also heard each other their lessons. It was thus largely a system of mutual instruction. Dr. Bell took his monitorial system from what he saw at Madras. The discipline was gentle, and only in the extremest cases was there any severity. Manu says:—"Good instruction must be given to pupils without unpleasant sensations, and the teacher who reverences virtue must use sweet and gentle words. If a scholar is guilty of a fault, his instructor may punish him with severe words, and threaten that on the next offence he will give him blows, and, if the fault is committed in cold weather, the teacher may douse him with cold water."

The education of India by Great Britain can of course teach us little which is not better taught by the system of instruction in our own country. It is simply an attempt to plant British education in a foreign soil. It is an exotic. The native dialects are taught and natives largely employed. This British system is based* on a despatch of Sir Charles Wood, dated 19th July 1854. The main principle of the despatch was that European knowledge should be diffused through the languages understood by the great mass of the people; but that the teaching of English should always be combined with careful attention to the study of the vernacular languages. With regard to the wealthier classes, it was declared that the time had arrived for the establishment of universities in India, conferring degrees, and based on the model of the University of London. They were not to be places of education, but to test the value of education obtained elsewhere, and to confer degrees in arts, law, medicine, and civil engineering. Such universities have accordingly been established in Calcutta, Madras, and Bombay; and since 1859 Government schools have been opened for the instruction of all classes of the Indian people. In each province there is now a director of public instruction, assisted by school inspectors, one of whom has under his care one circle or sub-division of the province. There are also Colleges (both Government and Missionary) which prepare for the university examinations. Normal schools for the training of teachers have also been established, and attempts are being made to spread female education.

It is stated in Chambers' Cyclopædia (1892) that there are in all 134,000 educational institutions of one kind or another in India.

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* Chambers' Cyclopædia.